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Who affects useless singularities has surely a little mind.

LAVATER.

The majesty of intellectual might may sometimes be concealed from a variety of causes, and its possessor perhaps be the very last to find out its power - but though it may not display all its buoyancy yet there is always somewhat of awe around the persons of the truly great which demands our respect

even when unacquainted with their powers — The mind seems instinctively to discover the presence of a superior intellect through some unknown medium of communication. As the soul acknowledges the presence of some heavenly being and all nature seems to be alive to his presence though no form meet the eye or sound greet the ear

If we feel awe at the ~~majesty~~ of superior mind, those who are inferior to ourselves occasion a sensation of pride and satisfaction on our parts with an equal meetness of fact we

at once assign them an inferior grade in the rank of intellect. and we are ourselves by drawing out from them a display or confession of their barrenness - The countenance conversation and manners assist in the development and at the moment when a person of little mind thinks that he has most strongly impressed us with a sense of his wisdom & intelligence we are best satisfied of his ignorance weakness & stupidity

of all the variety of methods by which we find a poverty of intellect there is none more

sure than when one
resorts to the relation of
singularities, by way of con-
vincing the world that
he has sterling worth and
talents from the moment
that we observe this we are
as well satisfied that he
has neither of these as if
his character had been
fully developed to us

There is an innate
sense of propriety in the
bosom a monitor which
like conscience points out
to us the graceful in con-
duct. as that does in mo-
rals. would we suffer our-
selves to be guided by its
impulses we would sel-
dom fall into any im-
propriety of manners that
would tell us what to do

in any situation in which we might be placed and if it did not at once teach us the proper path precaution would prevent our becoming ridiculous - but a habit of bad morals learn to silence the voice of conscience or at least turn a deaf ear to its dictates so men of weak minds smother all sense of propriety - and seek to surpass their fellows by the affectation of singularities

The truly great can never stoop to little actions. every thing they undertake has a propriety which can be occasioned only by its being

simple and unaffected theirs is a native noblenes and dignity of manner. they have no occasion to descend ~~to descend~~ to trifles. their minds ~~are~~ ~~exercis~~ are absorbed in the bold researches and in planning judging acting for the benefit of mankind

But weak Minds as they cannot reason clearly are continually falling into errors of conduct they assume airs of importance and under a vain idea of their own elevation learn to believe themselves truly great. they affect to be singular in everything that they undertake and hope to become famous by being unlike other Men

~~to carry it~~ they pre-
-tend to have a manner
of their own . . they have
new and subtle combi-
-nations of thought and
reflection a peculiar man-
-ner of conversation a sin-
-gular mode of dress ~~and~~
pretend notwithstanding all
their arts to conceal the
barrenness of their minds
and to dazzle us by a dis-
play of greatness and dad-
-dress - we soon find out
that it wants the grace-
-fulness of native ease and
propriety - and learn to es-
-timate justly the power of
those men who resort to arts
a man could trifling - Na-
-ture is easy and the grace-
-ful sits so well upon her
that we are always pleas-
-ed with her appearance
but Art is stiff and-

awkward manner gives to every action an appearance of restraint. Nature is beauty simple unaffected unadorned. Art is deformity striving to hide its defects and conceal its wrinkles. Nature is a rich field blending the varieties of hill & dale Woodland and Pasture. Art is a cultivated Garden surrounded by high walls and laid out in stiff paths and planted without taste with the incongruous productions of every climate.

Tom [redacted] had just sense enough to look after the main chance as it is called and to be a good common and pleasant Gentleman. But Tom far from cultivating the good qualities

which nature had given him wished to pass in the World as a great man he accordingly assumed the air and manner he thought necessary to become such and suffered no opportunity to escape of informing the world that he was little better than a fool. Tom wishes to acquire an air of dignity and affects a peculiar style of speaking his greatest ambition is to appear to be a complete Diplomatist and no Secretary could more happily turn off an unlucky question than Tom would giving a direct answer on the most trivial subject. Tom appears to be completely abstracted from all passing events meet

town in the street & he will pass you by without notice but him at his leisure and he will be so much absorbed in his meditations that you will not be able to secure any part of his attention. All these affectations sit with a bad grace on Tom and his whole conduct is a caricature on the manners he imitates though he has been the greater part of his life striving to pass for a great man he has convinced no one of the powers of his mind. The few who know him pity his weakness and laugh at his folly. had he been contented to follow the outline which nature had designed for him Tom though he would never have been distin-

minded would have always been respectable - and might have performed considerable services to Society but at present no Man can be more entirely useless than Tom

There are but few who have the capacity or the means to obtain true greatness but all Men are desirous of reaching some kind of distinction if they cannot gain immortal they will be satisfied with temporary honours if nothing higher offers they will be contented with the accidental distinctions of birth rank or Fortune few Men are so low that they do not find objects still more miserable beneath them and whilst they can draw a comparison in their own favour Self love flatters them into a belief of their own superior merit. Fame has generously offered her votaries various means of obtaining her favours. The

points out to them the field of Honour where the rights of nations are settled by the sword. She holds up Public and Private Professions without number. She bids us choose and promises ~~to~~ rewards according to our deserts. If we have a chance of gaining her favours by these how we abhorred and contemptible must be those minds who place their only hope of distinction in affectation of singularities

W.